The ‘I AM’ Words of Jesus Christ
(Article)

Introduction:

Throughout the Gospel of John, Jesus uses several “I AM” (Greek: ego eimi) statements, seven of these to which He connects seven metaphors, which are expressions pointing to His divinity and role as Savior (1):

“I am the Bread of Life” (John 6:35, 41, 48, 51)

“I am the Light of the World” (John 8:12)

“I am the Gate of the Sheep” (John 10:7, 9)

“I am the Good Shepherd” (John 10:11, 14)

“I am the Resurrection and the Life” (John 11:25)

“I am the Way, the Truth, and the Life” (John 14:6)

“I am the true Vine” (John 15:1, 5)

These seven metaphorical statements use common everyday images to convey significant theological truth. (2) This is a confirmation of Jesus Christ as Messiah, since He is rooted in history, primarily the Old Testament: It is here that we find Old Testament allusions connected to Jesus’ “I AM” sayings, such as bread (Exodus 16:4; Psalm 78:24), shepherd (Ezekiel 34) and vine (Isaiah 5:1-7) - the shepherd image being the fulfillment as Israel’s Kingly Messiah and Savior of all believers. (3)

The following provides an overview of all seven “I AM” statements of Jesus, as they are embedded in different dialogues with people and individuals. The goal is to understand what Jesus is communicating here and what this means for us as believers, and those who do not believe.

“I am the bread of life” (John 6:35, 41, 48, 51)

The next day, the crowd that had remained on the other side of the sea realized that only one boat had been there, and that Jesus had not boarded it with His disciples, but they had gone away alone. However, some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum to look for Him. When they found Him on the other side of the sea, they asked Him, “Rabbi, when did You get here?” Jesus replied, “Truly, truly, I tell you, it is not because you saw these signs that you are looking for Me, but because you ate the loaves and had your fill. Do not work for food that perishes, but for food that endures to eternal life, which the Son of Man will give you. For on Him God the Father has placed His seal of approval.” Then they inquired, “What must we do to perform the works of God?” Jesus replied, “The work of God is this: to believe in the One He has sent.” So they asked Him, “What sign then will You perform, so that we may see it and believe You? What will You do? Our fathers ate the manna in the wilderness, as it is written: ‘He gave them bread from heaven to eat.’” Jesus said to them, “Truly, truly, I tell you, it was not Moses who gave you the bread from heaven, but it is My Father who gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world.” “Sir,” they said, “give us this bread at all times.” Jesus answered, “***I am the bread of life.*** Whoever comes to Me will never hunger, and whoever believes in Me will never thirst. But as I stated, you have seen Me and still you do not believe. Everyone the Father gives Me will come to Me, and the one who comes to Me I will never drive away. For I have come down from heaven, not to do My own will, but to do the will of Him who sent Me. And this is the will of Him who sent Me, that I shall lose none of those He has given Me, but raise them up at the last day. For it is My Father’s will that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day.” At this, the Jews began to grumble about Jesus because He had said, ***“I am the bread that came down from heaven.”*** They were asking, “Is this not Jesus, the son of Joseph, whose father and mother we know? How then can He say, ‘I have come down from heaven?’ ” “Stop grumbling among yourselves,” Jesus replied. “No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day. It is written in the Prophets: ‘And they will all be taught by God.’ Everyone who has heard the Father and learned from Him comes to Me— not that anyone has seen the Father except the One who is from God; only He has seen the Father. Truly, truly, I tell you, he who believes has eternal life. ***I am the bread of life.*** Your fathers ate the manna in the wilderness, yet they died. This is the bread that comes down from heaven, so that anyone may eat of it and not die. ***I am the living bread that came down from heaven.*** If anyone eats of this bread, he will live forever. And this bread, which I will give for the life of

the world, is My flesh.” At this, the Jews began to argue among themselves, “How can this man give us His flesh to eat?” So Jesus said to them, “Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is real food, and My blood is real drink. Whoever eats My flesh and drinks My blood remains in Me, and I in him. Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me. This is the bread that came down from heaven. Unlike your fathers, who ate the manna and died, the one who eats this bread will live forever.” Jesus said this while teaching in the synagogue in Capernaum.
John 6:22–59 (BSB)

Commentary:

In this first of Jesus’ I AM sayings (found in v. 35, 41, 48, 51), Jesus has just performed the miracle of feeding five thousand people the previous day, near the sea of Galilee (i.e. Sea of Tiberias, aka. ‘Lake Gennesaret’) (John 6:1-21). A crowd of people follows Him to Capernaum, where He engages in a heated dialogue using the bread metaphor to point to Himself as Messiah, and - consequently - those who reject Him abandon Him in the closing sequence of this chapter (John 6:60-71) - the crowd hears Jesus’ voice and yet does not believe in Him. (4)

What is happening here is that Jesus is trying to reach the hearts of people, over and over again, as He uses the words “truly, truly” (v.26, 32, 47, 53) in an attempt to get them to listen and embrace His words. Jesus is preaching here in the synagogue at Capernaum and correcting the misunderstandings of the people, as they request a sign of Jesus (which He just performed the previous day in the miracle of feeding the five thousand) - the point Jesus is making here (v.32) is that it was not Moses, but God who supplied the Jewish ancestors with bread in the wilderness. (5)

Also, Jesus identifies Himself as the source of spiritual life (v.35-37), but the crowd rises up against Him in protest, since they are only able to perceive Jesus as merely human (v.41-43) and yet Jesus makes it clear that He is the Messiah (v.47-48). (6)

When Jesus uses eating and drinking metaphors, for believing in his (pending) sacrificial death (v.51, 53-54) there is an apostasy among many of Jesus’ disciples, since they turn away. (7) It is at this point we realize, that even though Jesus has expanded upon the “I Am” (bread of life) to clearly allude to His own sacrificial death on the cross, believing in Him and trusting

Him (as is later revealed in His crucifixion, death and resurrection) shows that eternal life can only be brought about by ‘feeding’ on Christ’s death, as sin-bearer for believers, and believers *only*. (8)

“I am the light of the world” (John 8:12)

Once again, Jesus spoke to the people and said, “***I am the light of the world.*** Whoever follows Me will never walk in the darkness, but will have the light of life.” So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not valid.” Jesus replied, “Even if I testify about Myself, My testimony is valid, because I know where I came from and where I am going. But you do not know where I came from or where I am going. You judge according to the flesh; I judge no one. But even if I do judge, My judgment is true, because I am not alone; I am with the Father who sent Me. Even in your own Law it is written that the testimony of two men is valid. I am One who testifies about Myself, and the Father, who sent Me, also testifies about Me.” “Where is Your Father?” they asked Him. “You do not know Me or My Father,” Jesus answered. “If you knew Me, you would know My Father as well.” He spoke these words while teaching in the temple courts, near the treasury. Yet no one seized Him, because His hour had not yet come.
John 8:12–20 (BSB)

Commentary:

In this segment Jesus is in the Jerusalem temple (v.20) speaking to a group of people, including the Pharisees, with whom Jesus has a challenging dialogue. This takes place during the ‘Festival of Tabernacles’ in which the Jews at Jesus’ time commemorated the fire pillar of God, which guided the Israelites in Moses’ days in the wilderness - lasting a week, four massive candelabras are kept burning - as Jesus is speaking, the light emanating from the fire is associated with life, while darkness stands for death. (9)

As Jesus makes His second major ‘I AM” claim (v.12) He declares Himself as the one who provides eternal salvation, which the Pharisees challenge, but Jesus counters by appealing to God the Father as His

corroborating witness. (10) However, we know that God also testifies about Jesus at His baptism and transfiguration, as we hear God's voice at these events. As Jesus drives home the point that the Pharisees know neither God, nor God's Son (Jesus) (v.20) the hostility towards Jesus increasing. (11)

In the following verses (John 8:31-59) the tension rises to the point that the Pharisees engage in a dialogue with Jesus, culminating in an attempt to stone Him, from which Jesus "hid Himself and went out of the temple," (v.59). What prompted such hostility? When Jesus refers to Himself as 'I AM' in John 8:58, saying: "Truly, truly I say to you, before Abraham was born, ***I AM***," Jesus is referring to God's personal name, the tetragrammaton, YHWH - relating to attributes belonging to God alone (as God reveals Himself to Moses in Exodus 3:14 at the burning bush): that is God's self-existence, changelessness and eternality - which the Jews view as blasphemy, since Jesus is making a claim to deity. (12)

"I am the Gate of the Sheep" (John 10:7, 9)

"I am the Good Shepherd" (John 10:11, 14)

"Truly, truly, I tell you, whoever does not enter the sheepfold by the gate, but climbs in some other way, is a thief and a robber. But the one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen for his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will flee from him because they do not recognize his voice." Jesus spoke to them using this illustration, but they did not understand what He was telling them. So He said to them again, "Truly, truly, I tell you, ***I am the gate for the sheep***. All who came before Me were thieves and robbers, but the sheep did not listen to them. ***I am the gate.*** If anyone enters through Me, he will be saved. He will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I have come that they may have life, and have it in all its fullness. ***I am the good shepherd.*** The good shepherd lays down His life for the sheep. The hired hand is not the shepherd, and the sheep are not his own. When he sees the wolf coming, he abandons the sheep and runs away. Then the wolf pounces on them and scatters the flock. The man runs away because he is a hired servant and is unconcerned for the sheep. ***I am the good shepherd.*** I know My sheep and My sheep know Me, just as the Father knows Me and I know the Father. And I lay down My life for the sheep. I have other sheep that are not of this fold. I must bring them in as well, and they will listen to My voice. Then there will be one flock and one shepherd. The reason the Father loves Me is that I lay down My life in order to take it up again. No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and

authority to take it up again. This charge I have received from My Father.” Again there was division among the Jews because of Jesus’ message. Many of them said, “He is demon-possessed and insane. Why would you listen to Him?” But others replied, “These are not the words of a man possessed by a demon. Can a demon open the eyes of the blind?”
John 10:1–21 (BSB)

Commentary:

Having miraculously opened the eyes of a man born blind (John 9), Jesus is now preaching in the Jerusalem temple. In this passage we have two major ‘I AM’ statement of Jesus, as “gate of the sheep” (v.7, 9) and as “Good Shepherd” (v. 11, 14). The combination of the two statements provide insight into different aspects of who Jesus is and His ministry: The door image reveals that salvation is only available through Jesus (v.9), while the ‘good shepherd’ (Jesus) gives His own life to save His sheep (v.11). (13)

In the door image we have allusions to the Old Testament: First, when Jesus refers to Himself as “gate for the sheep,” this likely refers back to Psalm 118:20. Second, “all who came before me were thieves and robbers,” points to Ezekiel 34:2-4. Third, Jesus’ words in v.9, “will come in and go out” is reminiscent of the Mosaic covenant (Deuteronomy 28:6; Psalm 121:8) as Moses describes Joshua, who leads the Israelites into the promised land (Numbers 27:16-18). (14)

As the Good Shepherd, we have a message here of God’s promises to Jews and King David, who will shepherd the people of God (Psalm 23:1; Isaiah 40:11) - with Jesus fulfilling both prophecies as the Messiah and the Lord. (15) The “other sheep” that Jesus must bring into His fold (v.16) refers to Gentile believers (16), while a contrast can be seen between the ‘good shepherd’ (Jesus) and the ‘thieves and robbers’ (the Pharisees), who are nothing more than ‘hired hands.’ (17) Despite the fact, that as the confrontation continues (John 10:31, 39), his opponents unsuccessfully try to stone Him and seize Him, Jesus’ ‘Good Shepherd’ statement emphasizes mutual recognition: Jesus knows His own (sheep) and His sheep know Him (Jesus as Messiah). (18)

“I am the resurrection and the life” (John 11:25)

When Jesus arrived, He found that Lazarus had already spent four days in the tomb. Now Bethany was near Jerusalem, a little less than two miles away, and many of the Jews had come to Martha and Mary to console them in the loss of their brother. So when Martha heard that Jesus was coming, she went out to meet Him; but Mary stayed at home. Martha said to Jesus, “Lord, if You had been here, my brother would not have died. But even now I know that God will give You whatever You ask of Him.” “Your brother will rise again,” Jesus told her. Martha replied, “I know that he will rise again in the resurrection at the last day.” Jesus said to her, “***I am the resurrection and the life.*** Whoever believes in Me will live, even though he dies. And everyone who lives and believes in Me will never die. Do you believe this?” “Yes, Lord,” she answered, “I believe that You are the Christ, the Son of God, who was to come into the world.”
John 11:17–27 (BSB)

Commentary:

This passage takes place at Bethany; where Jesus had been acquainted with Mary, Martha and Lazarus (Luke 10:38) and here Jesus arrives following the death and burial of Lazarus (v.17). As the event unfolds, Jesus has a conversation with Martha, who is one of the sisters of the deceased Lazarus (v.20-27), which has Jesus reveal His astounding ‘I AM’ statement: “I am the resurrection and the life.” “whoever believes in Me will live, even though he dies.” (v.25). Here, we see that Jesus immediately connects this saying with a sign (a miracle) before He raises Lazarus from the dead (John 11:38-45). (19)

Because Jesus is “the resurrection and the life,” everyone who believes in Him will be victorious over death by being resurrected, and are also already eternally secure in their salvation, through Jesus Christ, before they die, since He says: “And everyone who lives and believes in Me will never die,” in v.26. (20)

Following the raising of Lazarus from the dead - despite hearing about this miracle, the chief priest and Pharisees plot to kill Jesus (John 11:46-57) as well as Lazarus (John 12:10-11), yet this astonishing miracle, assures all believers that the resurrection and eternal life are available *only* through Jesus. (21)

“I am the way, the truth, and the life” (John 14:6)

“Do not let your hearts be troubled. You believe in God; believe in Me as well. In My Father’s house are many rooms. If it were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am. You know the way to the place where I am going.” “Lord,” said Thomas, “we do not know where You are going, so how can we know the way?” Jesus answered, “***I am the way and the truth and the life.*** No one comes to the Father except through Me. If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him.” Philip said to Him, “Lord, show us the Father, and that will be enough for us.” Jesus replied, “Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works. Believe Me that I am in the Father and the Father is in Me—or at least believe on account of the works themselves. Truly, truly, I tell you, whoever believes in Me will also do the works that I am doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in My name, so that the Father may be glorified in the Son. If you ask Me for anything in My name, I will do it.”
John 14:1–14 (BSB)

Commentary:

In this passage Jesus is in Jerusalem in an upper room at an undisclosed location, celebrating the Passover and joining His disciples at the Last Supper, literally a few hours before His arrest, crucifixion, death - preceding His resurrection and ascension. Jesus is cleaning up misunderstandings about Himself, and God the Father, as Christ is responding to the disciple Thomas with His ‘I AM’ statement (v.6). The last part following this statement in the same verse, “No one comes to the Father except through Me,” emphasizes that Jesus Christ is the *only* pathway to God. (22)

Moreover, Jesus reveals His unique relationship with God (v.10) and then promises that all who will ever believe in Christ will “do even greater things than these” (v.12) in accordance with God’s perfect plan, purpose and timing - revealing His will to Christians, and helping us accomplish all He sets

out for us to do - for *His* glory (v.13-14). What matters most here is that, as supreme revelation of God, Jesus *is* the way to God, the truth of God and the life of God, since Christ has 'life in himself' (John 5:26). (23)

"I am the true vine" (John 15:1, 5)

"***I am the true vine***, and My Father is the keeper of the vineyard. He cuts off every branch in Me that bears no fruit, and every branch that does bear fruit, He prunes to make it even more fruitful. You are already clean because of the word I have spoken to you. Remain in Me, and I will remain in you. Just as no branch can bear fruit by itself unless it remains in the vine, neither can you bear fruit unless you remain in Me. ***I am the vine*** and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing. If anyone does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you. This is to My Father's glory, that you bear much fruit, proving yourselves to be My disciples."
John 15:1–8 (BSB)

Commentary:

Like the previous "I AM" statements, this last such statement of our Lord, takes place at Jerusalem during the Last Supper. Vine imagery is common in the ancient world, and in particular, a well-known symbol for Israel in the Old Testament (Psalms 80:9-16; Isaiah 5:1-7; Jeramiah 2:21; Ezekiel 15:1-8). (24) These Old Testament allusions help us understand Jesus' statement in v.1, showing that He is the true Israel. (25)

What matters here is that the symbolic language Jesus uses hides the truth from unbelievers, that is those without faith, so Jesus is helping His disciples clear up any confusion and misunderstanding. (26) As such, when Jesus says that God-the Father "cuts off" branches that do not produce fruit

(v.2), He is referring to unbelievers, in other words, this means that all true Christians, produce some kind of fruit. (27)

As Jesus continues explaining the meaning of His statement further, we understand that ‘pruning’ (v.2) though it is part of our relationship with God as believers, is painful at times (Hebrews 12:4-11). (28) What all this teaches us is that, although Jesus both has a divine and human nature, He is the uniquely pre-existent Son of God, who came as ‘God in the Flesh,’ thereby as a real human being to die sacrificially on the cross for the salvation of other human beings (that is all Christians). (29)

And this is the message we have heard from Him and announce to you: God is light, and in Him there is no darkness at all. If we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him out to be a liar, and His word is not in us.
1 John 1:5–10 (BSB)

Conclusion:

To sum up, we now have a better understanding of Jesus’ ‘I AM’ sayings, since as seen, they point directly to Himself as the divine fulfillment as Messiah. In this series of statements Jesus demands a Christological belief, which means He insists that He is the only way to heaven. (30) By connecting His miracles (‘signs’) to His I am statements, such as in the “bread of life” claim (John 6:35) following His feeding of the 5,000 or calling Himself the “light of the world” (John 9:5) following His healing of a man born blind (John 9:6-7), Jesus leaves no doubt that He is indeed God’s Son. (31)

This gives us an awareness into the contrast between light and dark, that is belief and unbelief, as exemplified by Jesus’ ‘false’ disciples and especially the Jewish leadership - the Pharisees. Those who do not believe, are unable to see beyond the “bread of life” as it points to the heavenly origin of Jesus, and not to Moses. (32) The Pharisees remain in darkness as they challenge Jesus by asking “Where is your father?” (John 3:19), and insist on their own freedom, since they boast about being Abrahams’s descendants (John 8:33) culminating in Jesus’ “I AM” statements about Abraham in John

8:58. (33) It is here that we see Jesus' exclusivity as He explains that it is *only* through Him - not being a Jew, or Abraham's descendant - that provides membership as God's people. (34)

Furthermore, as Jesus refers to Himself as "Gate of the Sheep" and "Good Shepherd" (John 10:7, 9 and John 10: 11, 14) we see Old Testament prophecies (Ezekiel 34) fulfilled in Jesus, which causes division among His hearers, yet Jesus is the messianic shepherd who saves His people from those who are false shepherds (Pharisees). (35)

Lastly, we see in Jesus' 'I AM' statements in John 11:25; 14:6 and 15:5 - harking back to the opening Bible passage to this conclusion (1 John 1:5-10) - we as believers are admonished to be aware of 'false' believers, that is those who claim to be Christians, but in truth, are not.

Nevertheless, for all true believers, we stand in awe of God's grace towards us, as He has revealed Himself to us in Jesus Christ and His 'I AM' statements, especially as He says "I am the resurrection and the life" (John 11:25). Thus, even in this present age, through Christ, Christians have conquered death in that even physical death does not remove the 'eternal life' we already enjoy. (36) Note here, how Jesus already demonstrates His divine power, merely by using His Word (John 18:6) and especially as He 'calls' Lazarus back to life (John 11:43). Also, Jesus' 'I AM' comes into play in Revelation. Here Jesus says, "I am the One who searches minds and hearts, and I will repay each of you according to your deeds," (Revelation 2:23) and also "I am the Root and the Offspring of David, the bright morning star," (Revelation 22:16) - the "I AM" used here not in an absolute sense, but as a basic predicate construction. (37)

It is in all of this, that we see, learn about and experience God's promised grace. Jesus gives us His Word, He is the Word, and we can trust His Word. Jesus knows all who are His true followers (John 10:3) and they know Him. Jesus knows us better than we do ourselves, He knows our story, personality, pain and unique needs, and as such Jesus reveals Himself to each one of us in a very personal way. (38) May we - just as Peter - positively and unequivocally affirm Jesus Christ as our personal Lord and Savior:

> Then Jesus and His disciples went on to the villages around Caesarea Philippi. On the way, He questioned His disciples: "Who do people say I am?" They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets." "But what about you?" Jesus asked. "Who do you say I am?" Peter answered, "You are the Christ."
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> Mark 8:27–29 (BSB)

APPENDIX A

(All seven “I AM” sayings with verse numbers)

“I am the bread of Life” (John 6:35, 41, 48, 51)

John 6:22–59 (BSB)

22 The next day, the crowd that had remained on the other side of the sea realized
that only one boat had been there, and that Jesus had not boarded it with His
disciples, but they had gone away alone. 23 However, some boats from Tiberias
landed near the place where the people had eaten the bread after the Lord had
given thanks. 24 So when the crowd saw that neither Jesus nor His disciples were
there, they got into the boats and went to Capernaum to look for Him. 25 When they
found Him on the other side of the sea, they asked Him, “Rabbi, when did You get
here?” 26 Jesus replied, “Truly, truly, I tell you, it is not because you saw these signs
that you are looking for Me, but because you ate the loaves and had your fill. 27 Do
not work for food that perishes, but for food that endures to eternal life, which the
Son of Man will give you. For on Him God the Father has placed His seal of
approval.” 28 Then they inquired, “What must we do to perform the works of God?”
29 Jesus replied, “The work of God is this: to believe in the One He has sent.” 30 So
they asked Him, “What sign then will You perform, so that we may see it and believe
You? What will You do? 31 Our fathers ate the manna in the wilderness, as it is
written: ‘He gave them bread from heaven to eat.’” 32 Jesus said to them, “Truly,
truly, I tell you, it was not Moses who gave you the bread from heaven, but it is My
Father who gives you the true bread from heaven. 33 For the bread of God is He who
comes down from heaven and gives life to the world.” 34 “Sir,” they said, “give us
this bread at all times.” 35 Jesus answered, ***“I am the bread of life.*** Whoever
comes to Me will never hunger, and whoever believes in Me will never thirst. 36 But
as I stated, you have seen Me and still you do not believe. 37 Everyone the Father
gives Me will come to Me, and the one who comes to Me I will never drive away. 38
For I have come down from heaven, not to do My own will, but to do the will of Him
who sent Me. 39 And this is the will of Him who sent Me, that I shall lose none of
those He has given Me, but raise them up at the last day. 40 For it is My Father’s will
that everyone who looks to the Son and believes in Him shall have eternal life, and I
will raise him up at the last day.” 41 At this, the Jews began to grumble about Jesus
because He had said, ***“I am the bread that came down from heaven.”*** 42 They
were asking, “Is this not Jesus, the son of Joseph, whose father and mother we
know? How then can He say, ‘I have come down from heaven?’ ” 43 “Stop grumbling
among yourselves,” Jesus replied. 44 “No one can come to Me unless the Father who
sent Me draws him, and I will raise him up at the last day. 45 It is written in the
Prophets: ‘And they will all be taught by God.’ Everyone who has heard the Father
and learned from Him comes to Me— 46 not that anyone has seen the Father except
the One who is from God; only He has seen the Father. 47 Truly, truly, I tell you, he
who believes has eternal life. 48 ***I am the bread of life.*** 49 Your fathers ate the
manna in the wilderness, yet they died. 50 This is the bread that comes down from
heaven, so that anyone may eat of it and not die. 51 ***I am the living bread that
came down from heaven.*** If anyone eats of this bread, he will live forever. And
this bread, which I will give for the life of the world, is My flesh.” 52 At this, the Jews
began to argue among themselves, “How can this man give us His flesh to eat?” 53
So Jesus said to them, “Truly, truly, I tell you, unless you eat the flesh and drink the

blood of the Son of Man, you have no life in you. [54] Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. [55] For My flesh is real food, and My blood is real drink. [56] Whoever eats My flesh and drinks My blood remains in Me, and I in him. [57] Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me. [58] This is the bread that came down from heaven. Unlike your fathers, who ate the manna and died, the one who eats this bread will live forever." [59] Jesus said this while teaching in the synagogue in Capernaum.

"I am the Light of the World" (John 8:12)

John 8:12–20 (BSB)
[12] Once again, Jesus spoke to the people and said, ***"I am the light of the world.*** Whoever follows Me will never walk in the darkness, but will have the light of life." [13] So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not valid." [14] Jesus replied, "Even if I testify about Myself, My testimony is valid, because I know where I came from and where I am going. But you do not know where I came from or where I am going. [15] You judge according to the flesh; I judge no one. [16] But even if I do judge, My judgment is true, because I am not alone; I am with the Father who sent Me. [17] Even in your own Law it is written that the testimony of two men is valid. [18] I am One who testifies about Myself, and the Father, who sent Me, also testifies about Me." [19] "Where is Your Father?" they asked Him. "You do not know Me or My Father," Jesus answered. "If you knew Me, you would know My Father as well." [20] He spoke these words while teaching in the temple courts, near the treasury. Yet no one seized Him, because His hour had not yet come.

"I am the Gate of the Sheep" (John 10:7, 9)

"I am the Good Shepherd" (John 10:11, 14)

John 10:1–21 (BSB)
[1] "Truly, truly, I tell you, whoever does not enter the sheepfold by the gate, but climbs in some other way, is a thief and a robber. [2] But the one who enters by the gate is the shepherd of the sheep. [3] The gatekeeper opens the gate for him, and the sheep listen for his voice. He calls his own sheep by name and leads them out. [4] When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. [5] But they will never follow a stranger; in fact, they will flee from him because they do not recognize his voice." [6] Jesus spoke to them using this illustration, but they did not understand what He was telling them. [7] So He said to them again, "Truly, truly, I tell you, ***I am the gate for the sheep.*** [8] All who came before Me were thieves and robbers, but the sheep did not listen to them. [9] ***I***

am the gate. If anyone enters through Me, he will be saved. He will come in and go out and find pasture. [10] The thief comes only to steal and kill and destroy. I have come that they may have life, and have it in all its fullness. [11] ***I am the good shepherd.*** The good shepherd lays down His life for the sheep. [12] The hired hand is not the shepherd, and the sheep are not his own. When he sees the wolf coming, he abandons the sheep and runs away. Then the wolf pounces on them and scatters the flock. [13] The man runs away because he is a hired servant and is unconcerned for the sheep. [14] ***I am the good shepherd.*** I know My sheep and My sheep know Me, [15] just as the Father knows Me and I know the Father. And I lay down My life for the sheep. [16] I have other sheep that are not of this fold. I must bring them in as well, and they will listen to My voice. Then there will be one flock and one shepherd. [17] The reason the Father loves Me is that I lay down My life in order to take it up again. [18] No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again. This charge I have received from My Father." [19] Again there was division among the Jews because of Jesus' message. [20] Many of them said, "He is demon-possessed and insane. Why would you listen to Him?" [21] But others replied, "These are not the words of a man possessed by a demon. Can a demon open the eyes of the blind?"

"I am the Resurrection and the Life" (John 11:25)

John 11:17–27 (BSB)
[17] When Jesus arrived, He found that Lazarus had already spent four days in the tomb. [18] Now Bethany was near Jerusalem, a little less than two miles away, [19] and many of the Jews had come to Martha and Mary to console them in the loss of their brother. [20] So when Martha heard that Jesus was coming, she went out to meet Him; but Mary stayed at home. [21] Martha said to Jesus, "Lord, if You had been here, my brother would not have died. [22] But even now I know that God will give You whatever You ask of Him." [23] "Your brother will rise again," Jesus told her. [24] Martha replied, "I know that he will rise again in the resurrection at the last day." [25] Jesus said to her, "***I am the resurrection and the life.*** Whoever believes in Me will live, even though he dies. [26] And everyone who lives and believes in Me will never die. Do you believe this?" [27] "Yes, Lord," she answered, "I believe that You are the Christ, the Son of God, who was to come into the world."

"I am the Way, the Truth, and the Life" (John 14:6)

John 14:1–14 (BSB)
[1] "Do not let your hearts be troubled. You believe in God; believe in Me as well. [2] In My Father's house are many rooms. If it were not so, would I have

told you that I am going there to prepare a place for you? [3] And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am. [4] You know the way to the place where I am going." [5] "Lord," said Thomas, "we do not know where You are going, so how can we know the way?" [6] Jesus answered, "***I am the way and the truth and the life***. No one comes to the Father except through Me. [7] If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him." [8] Philip said to Him, "Lord, show us the Father, and that will be enough for us." [9] Jesus replied, "Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, 'Show us the Father'? [10] Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works. [11] Believe Me that I am in the Father and the Father is in Me—or at least believe on account of the works themselves. [12] Truly, truly, I tell you, whoever believes in Me will also do the works that I am doing. He will do even greater things than these, because I am going to the Father. [13] And I will do whatever you ask in My name, so that the Father may be glorified in the Son. [14] If you ask Me for anything in My name, I will do it.

"I am the true Vine" (John 15:1, 5)

John 15:1–8 (BSB)
[1] "***I am the true vine***, and My Father is the keeper of the vineyard. [2] He cuts off every branch in Me that bears no fruit, and every branch that does bear fruit, He prunes to make it even more fruitful. [3] You are already clean because of the word I have spoken to you. [4] Remain in Me, and I will remain in you. Just as no branch can bear fruit by itself unless it remains in the vine, neither can you bear fruit unless you remain in Me. [5] ***I am the vine*** and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing. [6] If anyone does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned. [7] If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you. [8] This is to My Father's glory, that you bear much fruit, proving yourselves to be My disciples.

1 John 1:5–10 (BSB)
[5] And this is the message we have heard from Him and announce to you: God is light, and in Him there is no darkness at all. [6] If we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth. [7] But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. [8] If we say we have no sin, we deceive ourselves, and the truth is not in us. [9] If we

confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. [10] If we say we have not sinned, we make Him out to be a liar, and His word is not in us.

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May God bless you and keep you.

Pastor John

Amen.